
The Dean of St. PAUL's
S E R M O N
Before the
QUEEN,
JUNE the 16th, 1692.

The Dean of St. Paul's

S E R M O N

Before the

O U E E N

JANE the 2d, 1692.

A
S E R M O N
Preached before the
Q U E E N
A T
W H I T E - H A L L,
J U N E 26. 1692.

By WILLIAM SHERLOCK, D. D. Dean of
St. Paul's, Master of the *Temple*, and Chaplain in
Ordinary to Their MAJESTIES.

Publiſh'd by Her Majesties Special Command.

L O N D O N:

Printed for ~~Will. Rogers~~, at the *Sign* over-againſt
St. Dunſton's Church in *Fleetſtreet*. MDCXCII.

A
SERMON

ON THE
OUEEN

WHITE HALL

JUNE 26 1693

By WILLIAM GERRARD, D.D. Bishop
of Exeter, Master of the Temple, and Chaplain in
Ordinary to their MAJESTIES

Printed by W. B. at the Sign of the Gun, in St. Dunstons Church-yard.

W. B. 1693
Printed by W. B. at the Sign of the Gun, in St. Dunstons Church-yard.

PROV. XVIII. 14.

The spirit of a man will sustain his infirmity, but a wounded spirit, who can bear?



THE great Objection against Providence, is taken from the many Evils and Calamities which mankind suffer; which would be a reasonable Objection, were they more than are deserved, or more than are necessary for the wise Government of the world. But besides other Answers that may be given to it, the Wise-man's Observation in my Text, furnishes us with Two very plain Answers. 1. That the Sufferings of this life are not disproportioned to our strength to bear them; and when Afflictions and Misfortunes are

necessary to the wise government of the world, it is a sufficient vindication of Providence, that God lays no more on us, than what the Spirit of a man can bear; *The Spirit of a man will sustain his Infirmities.* And 2^{dly}. That the only Evils, that are intolerable and insupportable, are wholly owing to our selves; and then we have no reason to quarrel at the Divine Providence, when God is more merciful to us, than we are to our selves. *But a wounded Spirit, who can bear?*

For the Explication and Improvement of these Words, I shall 1. Enquire what is meant by sustaining Infirmities. 2. By what means the Spirit of a man can sustain his Infirmities. 3. What is meant by a Wounded Spirit. 4. How unportable a Wounded Spirit is. 5. Conclude with some Practical Inferences from the whole.

1. What is meant by *sustaining Infirmities*: Now *Infirmities* in this place being opposed to a *Wounded Spirit*, must signify only

only external sufferings; whatever is grievous and afflicting, excepting the disorders and troubles of our own minds. And by sustaining Infirmities, is not meant, that we must not feel them, nor have any afflicting sense of them; for the Stoicks themselves would not say, that pain was not pain; for then there

would be no need of Patience to bear it; but that Patience, if there be any such thing, can conquer pain. And therefore to sustain Infirmities, is to feel,

but not to sink under the weight of them; as that man sustains his burden, who can go upright, and not stagger, at least not fall, though he feels the weight of it on his shoulders. That is, he who can in any measure enjoy himself under suffering, does so far sustain it; and the more perfectly we can enjoy our selves, though the brightness and gaiety of our spirits may be a little sullied and overcast, the more compleat and perfect is our Conquest over all the Calamities of Life.

Non ego dolorem, dolorem esse nego, cur enim fortitudo desideraretur, sed cum opprimi discas patientia, si modo est aliqua patientia.
Cicer.

2dly. But

2^{dly}. But the great Enquiry is, How the Spirit of a man can sustain his Infirmities; and that is done Three ways:
 1. By Natural Courage, and Strength of Mind. 2. By the Powers of Reason.
 3. By the Diviner Aids and Succours of Religion.

1. Natural Courage, and Strength of Mind: A man of spirit thinks it a reproach to be easily disturbed and ruffled, to be put out of humour by every accident, to sink under the common Calamities of life; nay, to be wholly mastered by the most extraordinary and formidable Events. There is an inbred Greatness in human Nature, which does not care to confess its own weakness, which will not yield, or submit, or own a Conquest; an untaught Courage, which supports the rude and illiterate part of mankind, even without Reason and Discourse; which is improved by a sense of Honour in men of Fortune, increases by exercise and discipline, by hard labour,
 and

and difficult trials, and is lost by ease and luxury, and softness, which makes the Mind as tender as the Body, to feel all the Vicissitudes of Fortune, as a crazy and distempered body does the change of Weather. God has put a Spirit into man, which can bear his Infirmary; and if we have it not, it is our own fault.

2dly. The spirit of a man sustains his Infirmities by the Power of Reason, which adds to our Natural Courage, gives us a more confirmed sense of Decency and Honour, teaches us the true value of things, quiets our Passions, undeceives our abused Imaginations, convinces us that some fancied evils are none at all, others not so great as we thought, and that the worst condition has its allays, which make it tolerable to a Wise and Good man.

I am far from thinking, That the mere Power of Natural Reason, and Moral Arguments, is able to support us under all
B events,

events; much less, that the Arguments of the Heathen Philosophers, though they said a great many wise and good things; were sufficient to this purpose; but yet it is certain, That Reason is the strength of the Mind, and it is the Mind which must bear up under external Sufferings; and it is as certain, that Nature furnishes us with a great many Arguments to bear them easily without fainting: As for Instance:

We must consider the state of the world, which is in a continual flux and motion, and does not long shew the same face of things; that the various Lusts and passions of men among whom we live, will create a great deal of trouble to us; and that our mortal bodies are liable to pain and hunger, and many Calamities. This is the state of all mankind in this world; and if after all, it be desirable to live, to come into, and to continue in this world, upon these terms, we must make the best of our condition, and bear our sufferings patiently, and not repine, if we escape as well as the generality

nerality of Mankind: In such a state of life we must not promise to our selves a compleat and undisturbed Happiness; for then we must be disappointed, and be very uneasy and impatient at such a disappointment; but we must expect to suffer more or less, and that will make us think we escape well, when our Sufferings are but light; and teach us to arm our selves against those which are greater with courage and patience.

Thus a Wise man sees through the frightful or flattering Disguises of things, and judges by Nature, not by Fancy and Opinion; and then he finds no mighty reason to be disturbed about many things, which are judged and resented as great Calamities by unthinking Men. Reason teaches them, that Nature is contented with a little, and that poor men enjoy themselves, and have their Pleasures and Satisfactions, as well as the Rich; and therefore Poverty without pressing Wants, is not so great an Evil, as it is thought by some men: and then it can be no intolerable Evil

neither, to fall from a high and prosperous Fortune to a meaner State. Reason teaches them, that a good man, who is conscious to himself of his own Vertue and Integrity, ought not to be concerned for unjust Reproaches, which are the effects of Ignorance or Malice. That undeserved Honours, unjust Praises and Commendations are only the Entertainments of Fools; and that unjust Reproaches ought not to put Wise men out of countenance. And thus it is in other Cases; There is a vast difference between the natures of things, and mens Opinions; and were our Passions and Resentments governed by Reason, and proportioned to the nature of things, not to the Opinions of men about them, it would make our Condition in this World much more easie and tolerable. But I cannot now particularly shew you all the variety of Arguments, whereby men may support themselves under several Calamities of Life; it is sufficient to my present purpose, that Reason gives a new strength and

and vigour to the spirit of a man to sustain his Infirmities.

Thirdly, But the greatest Supports of all, are the Arguments Religion furnishes us with ; as to name but two at present.

1. That whatever we suffer is not the effect of a blind Chance, or fatal Necessity, but is ordered by a Wise and Good Providence. 2. That if we bear our present Sufferings with patience and submission to the Will of God, and make a wise use of them to our improvement in Grace and Vertue, our very sufferings shall be greatly rewarded in the next World. These two Principles are the Foundations of all Religion, and as certain as any thing in Religion ; all other Arguments without this belief cannot support us, and there are no Sufferings too great for a man to bear, who is thoroughly possessed with a firm belief and vigorous sense of these.

Can we our selves, or the kindest Friend in the World, chuse better for us than God ? Do we suspect his Wisdom, or his Goodness ? Can he mistake our Condition, who

who knows our Frame ? Can he be wanting in his care of us, or in good will to us, who made us ? What is it we desire, but to be happy ? and if God intends our happiness in his severest Corrections, why should we complain ? Religion teaches us, that the care of our Souls is of much greater concernment to us than bodily Ease or Pleasure ; and if God sees Pain and Sickness, Poverty and Disgrace, necessary to cure, or restrain our vicious and distempered Passions, or to improve and exercise our Graces, have we any reason to complain that God takes such severe methods to save our Souls ? Had we rather be miserable for ever, than suffer some present want and pain ? The Soul is the best part of Man ; and to take care of a man, is to improve his better Part ; and this is the Design of God's Providence towards particular men, to train them up to Vertue by such methods of Kindness or Severity, as he sees them want.

This I confess may be very grievous and afflicting at present, but then we have

have the hopes of Immortal Life to support us; and can that man be miserable, can he sink under present Sufferings, who has the hope of Immortal Life, *as the Anchor of the Soul, both sure and stedfast?* To believe, that all things at present are intended for our good, and *shall work together for our good, if we love God;* and that when we have out-rid the Storms of this World, by Faith, and Patience, and Hope, *These light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory:* This, if any thing, will make all the Sufferings of this Life easie: if natural Courage, or natural Reason fail, the Spirit of a man, supported by Religion, will sustain his Infirmary.

Thirdly, Let us now consider what is meant by a *wounded Spirit*: This is a metaphorical Expression, and signifies a Spirit which suffers pain and trouble. A wound in the Body, is a Division of one part from another, which is always painful; and tho a Spirit cannot be thus divided, yet because

a Wound causes Pain; a Spirit which is disordered, and suffers pain, is said to be wounded: As for instance,

Some mens Spirits are wounded with the disorders and violence of their own Passions; they love, or hope, or fear, or desire, or grieve immoderately; and all Passions are very painful, when they are in excess. Upon this account the Wicked are said to be like a troubled sea when it cannot rest, whose waters cast up mire and dirt: there is no peace, saith my God, to the wicked.

Other mens Spirits are wounded with a sense of Guilt; their own Consciences reproach and shame them, and threaten the Vengeance of God against them; they have gratified their Lust, or Revenge, their Ambition, or Covetousness; and dreamt of nothing but ease and pleasure; the Temptation was very charming as it came towards them, but now the heat and impetus is allay'd, and the enjoyment over, they can't review what they have done, without horror; their affrighted Consciences draw the most amazing scenes of

of Judgment, and paint their Fancies with all the blackest Images of Terror; *The Sinners of Sion are afraid, fear hath surpriz'd the Hypocrites, Who shall dwell with devouring fire, who shall dwell with everlasting burnings?*

3dly, This is the wounded Spirit, and such a wounded Spirit, who can bear? This is Matter of Sense, and therefore for the Proof of it, we must appeal to the Sense of Mankind; and there is no danger in this Appeal; for though some Men may scorn to confess, what they feel, yet if all Mens Minds be of a make, we can feel in our selves, what other Men feel: And then we all know, that Anger when it grows immoderate, and encreases into Rage and Fury, worries the Mind, and sharpens it self into such a keenness, as cuts deep into our own Souls; that an immoderate love of Riches or Honours or Pleasures creates us infinite Trouble, torments with an impatient Thirst, with restless and uneasy Expectations, distracts us between Hopes and Fears, kills with Delays and Disappoint-
C
ments;

ments ; and there are but few Men, who can long dissemble their inward pain and uneasiness, but confess it in their Looks, and Words, and Behaviour, by external and visible Symptoms of Frenzy and Distraction.

And yet all this is nothing to the Agonies of a guilty Mind, as any Man must confess who knows what it is to be Self-condemned, and to live under the Apprehensions of God's Wrath, and the terrible Expectations of endless Torments ; for with what Courage and Patience can any Man bear such a Thought as this, that he must be miserable for ever ? Some Men may laugh away the Thoughts of Hell, but it is certain, that no Man who believes in good earnest, that there is a Hell, and that he himself is in the most apparent danger of falling into it, that can bear this Thought : The many sad Examples of despairing Sinners, who at the last moment groan out their Souls in Agonies and Horrors, are an undeniable Proof of this. Men who do not believe a Hell may laugh at it, till they
feel

feel it; but for experiments sake let them only suppose that there were a Hell, and that Hell were to be their Portion, and then let them tell me, how they can bear such a Thought.

This is sufficient to satisfy us, how unsupportable a wounded Spirit is, but to give us a deeper and more lasting Sense of it, I shall further observe, that a wounded Spirit has no refuge or retreat, has nothing left to support it self with. The Spirit of a Man can bear his Infirmities, but when the Spirit it self is wounded, there is nothing to support that; this wounds our Courage, our Reason, makes all external Comforts tasteless, and deprives us of all the Comforts of Religion.

For 1st. What Courage can any Man have against Himself, against the Wounds and Disorders of his own Mind? Courage is nothing else, but a firmness of Mind to govern its own Resentments and Passions; to suffer Pain, and Reproach, and other Evils without immoderate Grief, and to encounter dangers without an amazing fear; but

when the Mind it self is oppress'd with Grief and Fears and Cares, the Disease which Courage should prevent has already seized the Spirits. Courage fortifies us against external Evils to keep them at a distance from wounding our Spirits, but the Disorders of our own Passions are inward Wounds, which we must feel and languish under. When our own Consciences reproach, chide, and threaten us, the good Opinion and Courtships of the World cannot defend us from our selves, we cannot stop our ears against it, we cannot harden our selves against its Terrors, it is a domestic Fury, which when it is provoked and awakened, will be heard, and will make us tremble, will make us judge and condemn our selves, and begin our own Torments in frightful Horrors and Agonies of Mind.

2dly, Whereas reason can fortifie the Mind against all external Calamities, when our Spirits are wounded, that little Reason we have left proves our Tormentor. When we are under the Transports of violent and
dis-

disorderly Passions, Reason can't be heard, or is bribed by Passion to justify its own Excesses. Wise Counsels are lost on such men, as much as a Lecture of Philosophy would be in the Noise and Distraction of an Alarm or Bartel.

What a sullen and obstinate thing is Grief! how does it pore on its own Misfortune, nourish its Disease, and despise all Arts of Diversion, that it is commonly above the cure of any thing but Time, which weakens the Impression, or tires men with their own Complaints.

When our Consciences are wounded with Guilt, this arms all the Reason we have against us, for Reason in such Cases can never be on our side; then Reason discovers our Shame and Danger, aggravates our Sins, and many times drives such awaken'd Sinners into the very Horrors of Despair, disputes against the possibility of their Pardon, and blots their Names out of all the Promises of the Gospel, how large and universal soever they be. The Guides of Souls, who are always consulted upon such
Oc-

Occasions, (how much soever they are despised at other times) could tell a great many sad Stories of this kind, enow to convince Sinners, that even Wit and Reason is a very dangerous Enemy, when a guilty Conscience turns the edge of it against our selves.

3dly, When there is no Ease and Comfort within, there is no other Remedy, but to seek for Support and Comfort from abroad; and there are a great many pretty Diversions in the World to entertain Men, who are at leisure to attend them, but these are no Entertainments to a wounded Spirit. When men are galled by their own Passions, by Fear, Emulation, Jealousie, Discontent, in the *very midst of laughter the heart is sorrowful*. As great as Haman was, all his Riches and Power availed him nothing, while he saw *Mordecai* the Jew sitting at the Kings Gate, 5 *Esth.* 13.

The good things of this World are very considerable, when there is an easie and cheerful mind to enjoy them; but they cannot make a man easie and happy, whose
Mind

Mind is disturbed ; they may entertain an easie Mind, but cannot quiet the Tumults and Disorders of Passions, nor give any Ease to a wounded Spirit.

Much less can external things appease the Horrors of a guilty Conscience. Away all ye vain Delights will such a man say, what have I to do with Pleasure, when Torments, everlasting Torments, must be my Portion ? Why do ye tell me of Riches and Honours, when the great God is my Enemy, when I am despised and abhorred of my Maker, and am thought worthy of no better Portion than Eternal Flames ? I am not at leisure to attend the Flattering Courtships of this World ; my Thoughts are taken up with a more dreadful Prospect of things to come. O Eternity, Eternity, the never-dying Worm, the never-dying Death !

4^{thly}. Nor can a wounded Spirit find any Support from the Considerations of Religion, unless it find its Cure there. If the Belief of a Divine Providence and another World can cure our Love to present things,
it

it will give us quiet and easie Passions too, but without this a wounded and distemper'd Spirit will reproach God as well as Men, and rage against Heaven it self; like that wicked King, *This evil is of the Lord, why should I wait on the Lord any longer?* As Solomon observes, *The foolishness of Man perverteth his ways; and his heart fretteth against the Lord.*

If the Fear of God, and of those Punishments He has threaten'd against Sin, makes us true and sincere Penitents, conquers our vicious Habits, and reforms our Lives, this is such a wounded Spirit, as God will bind up again, *such a broken and contrite Heart as God will not despise;* but the Thoughts of God and of a future Judgment are very terrible to Impenitent Sinners. It is a dreadful Prospect to look into the other World, and to see those Lakes of Fire and Brimstone, prepared for the Devil and his Angels. And this is all that Bad men can see in the next World.

Thus we see how supportable all External Evils and Calamities are, how insup-

portable

portable a wounded Spirit is ; and the comparing these two Cases will suggest some very useful Thoughts to us.

As, *First*, This is a great Vindication of the Providence of God, with respect to those Evils and Calamities that are in the World. Sufferings are very necessary in this corrupt and degenerate State of Mankind, but though God sees it necessary to punish Sinners, yet he has made abundant Provision to support us under all external Sufferings : He inflicts nothing on us, but what the Spirit of a Man can sustain, and support it self under ; but our greatest Sufferings are owing to our selves, and no more chargeable on the Providence of God than our Sins are. Nothing that is external can hurt us, while our minds are sound and healthful, but it is only a disordered or guilty mind which gives a Sting to Afflictions : God corrects in measure, as we are able to bear, but we our selves tye the Knots, or add the Scorpions to the Scourge.

Secondly, This greatly recommends the Divine Wisdom, in that Provision God has made for our Support under Sufferings.

As, 1st, Since the generality of Mankind were not likely to prove any great Philosophers, G O D hath bestowed on them such a measure of Natural Courage, as will bear Afflictions better than the Reason and Philosophy of more thinking men, and we may generally observe, that those who make the least use of their Reason, and have the least share of External Comforts, have the greatest Portion of this untaught Courage, because they need it most.

2. God has provided the greatest Supports for the best men. Those who use their Reason, and examine the nature of things, will more easily bear Poverty, and Disgrace, and such other Evils, than men who judge by Opinion and popular Mistakes.

Those who live by Reason, and govern their sensual Appetites and Inclinations, and use the things of this World, so as not to be

be mastered by them, retain that Courage and Strength of Mind, which is lost by Softness and Effeminacy.

But a truly devout man, who believes the Wisdom and Goodness of Providence, and the Rewards of the next Life has the greatest Support of all. Whereas an impenitent Sinner, who wounds his Conscience with Guilt, and an Atheist, who believes neither a God nor a Providence, have nothing but Sottishness and Stupidity to support them; and could things be better ordered for the encouragement of Virtue and Religion. Good men, whatever their Condition be, have the Advantage of the Wicked, even as to this present Life; they may be easie, and enjoy themselves in all Conditions, for *G O D* has provided for their present Support; but if bad men be Sufferers, they have nothing to support them; and though they be prosperous, they feel such Disorders of Passions, or such guilty Fears, as sowe all their other Enjoyments.

3. God has so wisely ordered things, that we cannot support our selves under Sufferings without making a wise and good use of them ; for the best Arguments to comfort us under Sufferings, will afford us no comfort unless they make us better. It is a great comfort that Afflictions are appointed by a wise and good God : But he who considers this, will naturally inquire into the Reason, why God strikes, *will search and try his way and turn unto the Lord, will bear the rod and who it is, that hath appointed it.*

That Afflictions are ordered for our good will make us endeavour to reap the Spiritual Benefit of them : for that Afflictions are useful is no Comfort at all, unless we make a wise use of them ; unless they bring forth the peaceable Fruits of Righteousness.

No Man can take Comfort in the Rewards of the next World, without bearing his Sufferings well in this ; for our Sufferings will have no reward, unless they make us better ; unless they purifie our
Minds,

Minds, and exercise our Faith and Patience and Submission to the Will of God.

3dly, I observe, That it is better to suffer, then to sin even with respect to our present ease, because sufferings may be born by an innocent and vertuous Mind, but Guilt inflicts an unsupportable wound upon the Spirit, and those Sufferings which the Spirit of a Man can bear, are rather to be chosen, than what the Spirit of a Man cannot bear.

Lastly, I observe, that the Government of our own Passions contributes more to our Happiness than any external Enjoyments. While our Minds are disordered with violent and tumultuous Passions we can never be Easie and Happy, whatever else we enjoy: for this gives such a Wound to the Spirits, as no external Enjoyments can heal: But he who has his Passions under government, who knows how to Love and Fear and Desire and Hope, though he may be a great Sufferer, can never be miserable, because he can support himself under all other Sufferings.

ferings. What a wrong Course then do the generality of Mankind take to make themselves happy : They seek for Happiness without, when the Foundation of Happiness must be laid within, in the Temper and Disposition of our Minds. An easie quiet Mind will weather all the Storms of Fortune ; but how calm and serene soever the Heavens be, there is no peace to the Wicked, who have nothing but noise and tumult and confusion within.

*To God the Father, God the Son, and
and God the Holy Ghost, be Honour,
Glory, and Power now and for ever,
Amen.*

F I N I S.

Books Published by the Reverend Dr. Sherlock, Dean of St. Pauls, Master of the Temple, and Chaplain in Ordinary to Their Majesties.

AN Answer to a Discourse, entituled, *Papists Protesting against Protestant Popery.* Second Edition. 4to.

An Answer to the Amicable Accommodation of the Differences between the Representer and the Answerer. 4to.

A Sermon at the Funeral of the Reverend Benjamin Calamy, D. D. 4to.

A Vindication of some Protestant Principles and Church-Unity and Catholick-Communion from the Charge of Agreement with the Church of Rome. 4to.

A Preservative against Popery ; being some plain Directions to unlearned Protestants how to dispute with *Romish Priests.* In Two Parts with the Vindication, in Answer to the Cavils of *Lewis Sabron, Jesuit.* 4to.

A Discourse concerning the Nature, Unity, and Communion of the Catholick Church. First Part. 4to.

A Sermon preach'd before the Right Honourable the Lord Mayor, and Aldermen of the City of London, on Sunday November 4th. 1688. 4to.

A Vindication of the Doctrine of the Holy and Ever Blessed Trinity, and the Incarnation of the Son of God, &c. The Second Edition. 4to.

The

The Case of the Allegiance due to Sovereign Powers, set-
tled and resolved according to Scriptures, Reason, and the
Principles of the Church of England. Sixth Edition. *Quarto.*

A Vindication of the Case of Allegiance due to Sovereign Powers, &c. *Quarto.*

A Sermon Preached at *Whitehall* before the Queen, on the
17th. of *June*, 1691, being the Fast-Day. *Quarto.*

A Practical Discourse concerning Death. The Fifth Edition. *Octavo.*

A Practical Discourse concerning a Future Judgment. Second Edition. *Octavo.*

A Sermon Preached before the Honourable House of
Commons at *St. Margaret's Westminster*, *January 30th*. 1691.
Quarto.

A Sermon Preached before the Queen at *Whitehall*,
Febr. 12. 1691. *Quarto.*

The Charity of Lending without Usury, and the true
Notion of Usury stated, in a Sermon Preach'd before the
Right Honourable the Lord Mayor at *St. Bridget's Church*,
on *Tuesday* in *Easter-week*, 1692. *Quarto.*

A Sermon Preached at the *Temple-Church*, *May 29th*. 1692.
and Printed at the Desire of the Bench-Table of the Honourable
Society of the *Inner-Temple*. *Quarto.*

Printed for *W. Rogers*.

A Vindication of the Doctrine of the Holy and Ever Blessed
Trinity, and the Incarnation of the Son of God, &c.
The Second Edition.

The